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The Orthodox Herald

Celebrating our 44th year

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THEOPHANY – JANUARY 6/19

Theophany, Epiphany, Yordan, is one of the oldest Holy Days in the Orthodox Church. It is now listed among the 12 most Holy Days in the Church. It originated in the early Church in the East in the 4th century. We can better understand its importance if we realize that on this day three important events took place: the Divinity of Jesus Christ was affirmed and publically proclaimed (Matt 3:17); He was baptized (Matt 3:16); and there was the manifestation or revelation of the Holy Trinity. (Matt 3:3-17)

For a long time, this day was held in higher regard than Christ's Nativity (Christmas).

The blessing of water plays a prominent part in the services for the day. The blessing of water on this day is sometimes classified as a sacramental. The Church teaches that, by Christ's Baptism, He imparted certain qualities to water which makes it a proper vehicle of regeneration. Because of this, following the blessing of water, the priest sprinkles the whole church with the water and all those who are present are blessed with it. Following the service, when the faithful are anointed with holy oil, the blessed water is drunk by those present and is distributed for them to take home. Many faithful sip the water when sick or stressed, as it is used as a means of purification, as well as for spiritual and medicinal purposes.

Water is a cleansing agent in our material world; it is used for the same purpose in our spiritual world. The Church uses it in many ceremonies, for example at baptisms, funerals, blessing of religious items, during sick calls, etc.

We should feel privileged to receive the blessing with Holy Water, for it invites the Holy Spirit to protect us from evil and temptation.

If you cannot get to the Church Service on the day of Theophany because of work obligation, try by all means, to attend the Vesper service the evening before.

Ask God to give you strength
To see you through each day
For He alone can help you
He alone can pave the way.

HOUSE BLESSING

Shortly after the New Year, many priests will start blessing homes with water blessed at the Epiphany Service on January 6/19. Has the house or apartment in which you live been blessed by the priest? Since we spend most of our time in our homes, the Church has made it a custom to bring its blessings to the house at least once a year.

With the blessed water, the priest sprinkles the home, chanting the hymn of the Epiphany and offering a prayer and best wishes.

Since this is such a solemn occasion, it should be treated as such. The inhabitants should be dressed in neat, clean clothes and be prepared spiritually for the blessing. You should have ready for the priest, some of the items necessary for the service. On a clean, white cloth place a deep bowl of at least a quart capacity. If you have water blessed at Epiphany, have it in the bowl. Otherwise, have clear tap water in a container nearby. Have a candle in a candlestick and matches to light it. Have a table cross or an icon on the table. If you have an icon corner, all these can be placed before it.

Leave your porch light on so that the priest may more easily find your home.

Everyone who lives in the house should be at home, but try not to have any friends over unless you explain beforehand what will take place. Do not smoke during the service and turn off TV, radio, video, etc.

When the priest takes up the candle and hands it to the head of the house, he should be taken to the rooms which you wish to be blessed. If you know the tropar hymn for the Holy Day, by all means sing along.

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SINCERITY NOT ENOUGH

We are living in a time when people tend to believe whatever they want to believe, whether it's true or not doesn't seem to matter. That's amazing! Because the most important thing about a person's beliefs is whether or not they are true.

Believing that something is true when it isn't doesn't make it so. A thing is true because it is true, or false because it is false. Two plus two equals four. No matter how passionately you may argue that it equals five, it still equals four.

To say that it doesn't matter what a person believes, because if he believes it strongly enough it will become truth to him, is absolutely asinine. Truth doesn't change itself to fit our beliefs. I may believe the earth is flat, but that doesn't make it so.

What we believe about some things doesn't matter all that much. The issues aren't all that important. What we believe about other things is critical. This is especially true when it comes to our spiritual beliefs.

It's going to be pretty terrifying to stand before the Almighty who created the heaven and the earth and confess that we didn't like the limits he imposed upon human behavior. God isn't impressed with the silly little games we play with truth because we want to be comfortable in the lifestyle we've chosen.

Anyone who wants to get a glimpse of the power and majesty of God can do so by observing the things He has made. God's handiwork is written all over the universe: in the stars above and in the earth beneath. Whether one chooses to believe it or not doesn't change a thing. God created the heaven and the earth. That's a truth which is forever fixed.

Many seem to think that it doesn't matter what a person believes so long as he's sincere. "We're all working for the same place. We're simply taking different routes to get there. Sincerity is all that matters. Just be sincere in whatever you

(Continued on Page 51, Col. 1)

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JANUARY 1996

We do not necessarily endorse any product or event listed here. They are included as a service to our readers.

A SPECIFIC MOTIVE was not given for the trip of 6 Roman Catholic, 1 Greek Catholic and 7 Orthodox bishops traveling in a group to Rome and Istanbul from 26 Nov. to 7 Dec. The members of the Joint Committee of Orthodox and Catholic Bishops in the US "hope to be received by Pope John Paul II and Ecumenical Patriarch Bartholomew I, have dialogue sessions and pray at the tombs of the martyrs and saints."

A 1996 CALENDAR recording Holy Days according to both calendars, with daily scripture readings and other information, is available for $10.95 from O.U.R. Publishing Co., PO Box 285, Phillipsburg, PA 16866. Call 1-800-448-UNITY for discount rates for larger orders.

TWO ICONS OF ST. ANASTASIA, which were aboard the Russian Mir Space Station this past summer, are now being taken through Greece, Italy, Austria, Hungary, and the Baltic republics. They are scheduled to arrive in the Croatian port of Zadar next March and will then be included in an interfaith peace march through Croatia, Bosnia, Serbia, Montenegro and Macedonia. The icons, which were painted in Uglich in Russia's Upper Volga region, will be placed in an ecumenical complex built in memory of the Balkan war's victims near the Serbia's border with Croatia and Bosnia in Blagofest-Info. The complex was built on this spot because it is the place where St. Anastasia was martyred in 304 AD. She is known as the "Deliverer from Servitude" and is remembered for her help to prisoners. As a saint, she symbolizes "the common roots of Eastern and Western Christians."

ACCORDING TO A US NEWS AND WORLD REPORT, more than 8 out of every 10 Americans believe it is possible to be a good Christian or Jew without attending worship services.

MANY NEW RUSSIAN IMMIGRANTS are finding that some Baptist Churches have special services in Russian for their convenience. Bishop Losten, a Ukrainian Catholic bishop, recently said that many in the Russian community in Brighton beach area of New York are Orthodox "but they don't relate to the American Orthodox Church" and are interested in the Catholic Church. He said Cardinal John O'Connor was working to find suitable church homes for them. Some Orthodox people are aware of the situation and are trying to help but are badly in need of parallel Russian-American Prayer Books, so that the newly arrived can follow the Liturgy, which is usually served in English in their parish. These books are no longer available. The best was the pre-war book by Bishop Benjamin. If you have such a book, put it to good use. Either send it to us for forwarding or, if you have a project in your parish and have a bundle, write us for the addresses of those who are concerned about these new Russian Orthodox immigrants.

THE ARCHBISHOP IAKOVOS LIBRARY has received a $100,000 contribution from the Greek Orthodox Philoptochos Society for the purchase of books.

ELECTRONIC IMAGES of thousands of pieces of art in the Hermitage Museum, in St. Petersburg, Russia will be added to the electronic archives by the Corbis Corp., owned by Bill Gates. They will be made available through public and private data lines.

"MISSION TO MOSCOW '95" was accomplished from August 4-14 when 300 North Americans traveled to Russia with Josh McDowell to distribute more than a million evangelistic books to Russian people in Moscow and to 10 smaller cities in the area. Medical supplies were also provided by local hospitals.

THE ORTHODOX PEOPLE OF EUROPE have formed the European Interparliamentary Assembly on Orthodoxy (EIAO). Consisting of members from 16 countries, its aim is to further the international goals of Orthodoxy. "We are not talking about new empires or new blocks, but about a new non-political, socio-cultural unity." Meeting in June, the assembly decided to draw on the status of Greece as a member of the European Union and Russia as a permanent member of the United Nations Security Council to aid in it support of Orthodox culture and tradition.

A RELIGIOUS NEWS SERVICE offering a weekly publication on religion in the CIS and Balkan countries has been launched in Moscow. It will be available in Russian and English and distributed in both electronic and printed form. For info: Metaphratsis, 117 5th Donskoy Proezd, No 21-B, korp 10, Moscow, Russia.

THERE IS GREAT CONCERN about the sale and disposition of sacred, historic and vital church properties and the abandonment of Orthodox Christian parochial schools by the Patriarchate of Jerusalem.

THE ANTIOCHIAN ORTHODOX have published a Centennial Anthology entitled "The First One Hundred Years." Send $22 to The Publications Dept., 358 Mountain Rd., Englewood, NJ 07631 or call (201) 871-1355.

A THREE-BAR RUSSIAN ORTHODOX CROSS, set with genuine Austrian crystal on an 18-inch chain, is available for $16 from St. Nicholas Russian Orthodox Church, 2001 N. Andrews Ave., Ft. Lauderdale, FL 33311. Make check out to St. Mary's Sisterhood.

A SERIES ON THE ORTHODOX CHURCHES IN AMERICA is being published by Borgo Press in San Bernadino, CA. Writers are being recruited. For info: Fr. George, 2506 Paseo de Canto SW, Albuquerque, NM 87121-5096.

THE ORTHODOX CHRISTIAN MISSION CENTER is recruiting team members to teach, work and give medical attention in Galilee, Haiti, India and Kenya. Call 904/829-5132 or write PO Box 4319, St. Augustine, FL 32085.

PILGRIMAGE TOUR '96 is being planned for mid-September to Slovakia, Ukraine and Poland. Focus is on the Carpathian area. For info write: P.O. Box 9, Hunlock Creek, PA 18621 or call (717) 256-7232.

• The Blessing

When the service is almost over and the priest offers the Cross to be venerated, make the sign of the Cross and kiss the hand Cross.

In some parishes the priest has a set schedule of houses he visits. It is a courtesy for the person whose house he just blessed to call the next person on the list – the house where the priest is heading. This speeds things up and everyone is more prepared.

Do not detain the priest too long, go to his office for long theological discussion or invite him over another time. He has a schedule to meet. Also do not be offended if the priest does not eat at your house, you should understand that he cannot eat at every home.

Do your part to make this Epiphany and the Blessing brought to your home a source of spiritual elevation and peace.

Years ago many priests chalk marked the top of the door frame with the year it was blessed and update it at the next house blessing.

• Sincerity Not Enough

believe and Heaven will be assured."

One of the greatest shocks people are going to experience is when they cross the divide between the living and the dead, and find out that they were wrong in what they believed about God, about sin, and about salvation.

It is hard to understand why people are so casual about the religious beliefs which they hold. If there's anything we need to know the truth about, it's this. We are all free, of course, to place our faith in any saviour and in anything we say. God isn't going to force Himself upon you or anyone else. The only devotion He will accept is that which is freely given to Him from the bottoms of our hearts.

ALASKA FUND

Since we have been sending copies of The Orthodox Herald to Alaska for over 43 years, we have seen many changes. As in all aspects of life, some of the changes are happy ones and some are tragic but for those who labor in that mission the need for good Orthodox literature continues. Helping this month are: Mary Klym, Elizabeth Patnychuk, Edward Rodusky in memory of wife, Fanne, William J. Hudak, John Miseyko, Olga Krasofsky, George Kupar, Michael Obmascik, Ethel Watlock.

* * * * * *

You need not confess the sins of others.

BAPTISM BY IMMERSION

It is surprising how often new parents complain when they learn that their child will be baptized by immersion. Many times they give the priest a "hard time" and if he persists they don't forgive him and make his life miserable until he leaves the parish.

Many reasons are given for immersion, but this article will approach it from archeological evidence which testifies to immersion as the usual mode of baptism during the first 10 to 14 centuries of the church.

The evolution of Christian baptism through the centuries has been recorded in mortar and bricks, paint and mosaics. Among the ruins of early Christian structures, and also in ancient churches still in use, the history of Christian baptism can be traced. Paintings in catacombs and churches, mosaics on floors, walls and ceilings, sculptured reliefs, and drawings in ancient New Testament manuscripts add details to this history.

The record left by these various witnesses testify to immersion as the normal mode of baptism in the early Christian Church. In addition, evidence is found throughout the writings of the Early Church Fathers.

It would appear that St. John the Baptist, and later the disciples of Jesus, simply followed the mode of baptism that was familiar to the people of the day – immersion. During the active ministry of the apostles, baptisms were performed wherever adequate water could be found in lakes, ponds, rivers, streams, etc. When imperial persecution drove the Christians underground, baptistries were constructed in the catacombs.

After the conversion of Constantine resulted in the legalization of the church, large buildings for public worship began to appear. Baptismal fonts were constructed in separate enclosures alongside these churches. They were quite large for two reasons: 1) baptisms were performed only on the Holy Days of Easter, Pentecost and Epiphany and 2) since baptisms were performed solely by the bishop at this early point in church history, the only baptistry would be located where the bishop usually officiated. When this was no longer feasible, after the 6th century they began to place them within most churches.

It is clear that archeology confirms immersion as the common mode of baptism during the early centuries of the Christian church. The Orthodox Church follows this tradition.

INFLUENCE ON OTHERS

"I didn't ask the priest to bless my house because my ____ says it's not necessary each year." "I don't observe the Holy Days any more. My ____ says since I work, I am excused." "I don't say my prayers every night, my ____ seems embarrassed finding me on my knees."

When we hear statements like these we think of a story we heard about Mark Twain.

When he married Olivia Langdon, she was a very religious and optimistic person. Her faith stood firmly in God. But since Mark Twain had no faith, he scoffed at her beliefs and made light of her devotions. Soon Olivia's optimism began to diminish. There was a noticeable decline in her prayer life. What had been a fervent faith, cooled. She did not seem to care any more. Eventually she forsook her religion altogether. A deep sorrow came over Olivia's life. Mark Twain loved her and never meant to hurt her – but he discovered he had broken her spirit.

He said, "Livy, if it comforts you to lean on your faith, do so." She replied sadly, "I cannot. I do not have any faith left." This haunted Mark Twain as long as he lived. He often wished he could restore Olivia's faith, hope, and optimism ... but it was too late.

The application should be obvious. When a wife worships God alone without the support of her husband, or when a husband worships God without the support of his wife, the consequences can be devastating.

Families should practice their faith together. Those contemplating marriage should definitely weigh the implications and possible heartaches of a union based on divergent beliefs.

HEART MAKES WEATHER

As there are different seasons in the natural world, so there are different "seasons" in our lives. But when we come to understand that our heart makes its own weather, we can live in a world of soft sunlight and gentle winds. We can live in a climate of inner peace, love, joy and serenity. "Let the peace of Christ rule in your hearts." Col 3:15

* * * * * *

Plenty of people miss their share of happiness, not because they never found it, but because they didn't stop to enjoy it.

SAINT'S CALENDAR

Two days in January are allotted to the memory of St. Basil the Great, Jan. 1/13 and Jan. 30/Feb. 12. On the first day he is mentioned alone while on the second day he is part of the Three Hierarchs, along with St. Gregory the Theologian and St. John Chrysostom.

St. Basil was born in Cappadocia around the year 330 into a Christian family. His grandparents were faithful Christians who had suffered during the persecutions against the Christians and they fled their home spending several years hiding out in the wilderness. His father, Basil and mother, Emilia were blessed with nine children: four sons and five daughters. Out of these nine children six were sainted: three daughters and three sons.

He received a fine education studying at Caesarea, Constantinople and in Athens, and became a great Christian scholar, writer and speaker. He used his knowledge to study about Christ and to love Him.

From an early age it was the dream of St. Basil the Great to be baptized in Jerusalem in the River Jordan. He set out on a pilgrimage for the Holy City of Jerusalem where he was to receive Baptism in the Jordan from a bishop.

He reached the bank of the Jordan earlier than the appointed time. When the bishop arrived, he found St. Basil kneeling in prayer before the waters of the Jordan River. St. Basil prayed with special zeal and deep faith that the Lord might send him a sign during baptism. When the great Sacrament was being administered there suddenly appeared a dove that flew above his head, and he understood that it was the sign he had been praying and asking for from the Lord.

In later years when he became the Bishop of Caesarea in Cappadocia, a big rich city, he ordered a dove of gold to be made and hung above the altar in his cathedral church. At the transubstantiation of the Holy Gifts when St. Basil himself celebrated the Liturgy the gold dove appeared to move its wings. In some churches, especially if they are dedicated to St. Basil, a dove can be seen perched above the altar.

Well known is the fact that St. Basil, when he was already a bishop, prayed fervently to the Lord to grant him the gift of praying in his own words at the celebration of the Eucharist. This gift was granted to him and he wrote those magnificent and profound prayers that make up the Liturgy of St. Basil the Great, which is celebrated on his day and on Sunday during the Sundays of Great Lent.

Thus does the Lord heed the prayers of His servants, and thus does He let the waters of the Jordan flow over those who need salvation.

BASIC FACTS (6)

Generally, Orthodox acknowledge seven sacraments: Baptism, Chrismation, Communion, Penance, Holy Orders, Marriage and Holy Unction.

Baptism of either infants or adults by threefold immersion is recognized as the only proper form, although other forms are accepted of necessity or in the case of converts who have previously been baptized. (The acceptance of the baptism of converts varies.)

The sacrament of Anointing with Chrism, or Holy Myrr is administered immediately after that of Baptism, and the chrismated infant or adult is thereafter a full communicant of the Holy Eucharist. Some books refer to this sacrament as Confirmation.

The doctrine of transubstantiation is taught. In the Eucharist, leavened bread is used, which is consecrated and placed in the chalice from which all lay members of the Orthodox Church receive both the Holy Body and Precious Blood of Christ by means of a spoon. The receiving of the Eucharist is preceded by the sacrament of Penance (Confession) and Absolution by the priest. However, children under the age of seven do receive the Sacrament of Communion without Confession.

Holy Unction (Last Rites) is administered to the sick but is not restricted to those who are in danger of dying.

The Church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living and for the living by the dead.

It rejects the doctrine of predestination and considers that for justification both faith and works are necessary.

MISSION FUND

How wonderful it would be if we could expand this fund enough to provide cassettes and videos. At the present time, we send copies of "The Herald" to individuals and groups to tell them the truth about the Orthodox faith and about those who nurtured it and passed it on to us. Helping are: Michael Obmascik, Mary Klym, John Chrysostom Wolf, Ann Tysko, Edward Rodusky in memory of his wife, Fanne, William J. Hudak, John Miseyko, Mary Kochmaruk, Olga Piecewicz, Ethel Watlock, Olga Krasofsky, George Kupar.

Dabs of Thoughts

A thoughtful person sent us a cassette of the record made by Serge Jaroff, featuring an all-women's choir. It made us wonder why there are no scores available for women's voices for the familiar tunes. These are needed since most church choirs are all female or have a few men.

On Super Bowl Sunday some churches have a special "Souper" Bowl Collection. Young people stand at the back of the church with soup pots and collect contributions, which are then given to a soup kitchen, food bank or other designated agency.

There is a large group of people who are still believers but have come to be called the "unchurched." They know that there is a God. But they wonder about the church. They hesitate to fully commit themselves to the Body of Christ.

Are candles obsolete in America? Many Orthodox churches no longer have candlestands. In fact many have even given up vigil lights. Some have turned to electric candles. How out of date is the book entitled "The Candlelight Kingdom," which was published about 30 years ago. Candles are an integral part of Orthodox worship and it brings a wince when we hear: "We gave up candles because they smoke up the ceiling and we have told Father to use less incense for the same reason." Sanitized Orthodoxy?

Did you know that before an altar is used for the first time it is washed with warm water, red wine and rose-water? It is then anointed with Holy Chrism and wrapped in a white cover or shroud. Ornate altar covers are then put on: Srachitsa and Inditia.

We do not even begin to know how far-reaching the love of God is for each one of us. Therefore, my dear friend in Christ, do not give in to sadness. God's love enfolds you right now, and always. Hide yourself deep within His heart and never doubt His love. Begin your day with good will toward God and believe in His infinite love for you. Sadness is just a feeling, it will pass. Keep an untrembling center, and try to prove your own love in return. Make little acts of self-denial and generosity. If you slip and fall, quickly acknowledge your weakness and ask for pardon. Humble yourself before God and renew your promise of fidelity.

Enthusiasm is contagious – and so is the lack of it.

You lose a lot of battles, in the process of winning the war.



EDITORS' NOTES

We receive many questions every month wanting to know more about us and The Orthodox Herald. We'll try to answer some of them here.

First, Hunlock Creek is located on the western side of the Susquehanna River. It is down the river from Wilkes-Barre and up the river from Berwick, PA. We are living in a wooded area, seven miles from the nearest store or gas station. It cannot be found on all maps.

Second, we have been asked how long we will continue doing The Orthodox Herald. With the problems in posting, preparing the address labels, and the rising costs of everything, we almost decided to turn it over to someone else. But now that the problems have been analyzed and met, we go back to our initial answer – we'll continue to publish as long as God wills it. We don't see any cut-off date.

Third, how have we been able to keep going without being subsidized by any institution? With the help of our readers and their donations to the Funds and the kind words of encouragement we get. Besides this, we run bare bones. No expensive machinery. No salary for Matushka or myself. No computer, no fax, no E-mail, no fancy stationery, no business cards, no expense account – we still prepare the material on an old electric typewriter and use carbon paper (over and over).

We have tried to emulate the mission work of our patron saints St. Basil and St. Nina, both of whom are commemorated in January. We enjoy doing each copy. It is such a part of our life. For 44 years it has had our attention day in and day out. From its inception (April 1952), when we were in Rahway, NJ, it moved with us to parishes in New York State, Illinois, New Jersey and Pennsylvania (the seminary) and too many times to enumerate while in the military – from places as diverse as Texas, Hawaii and Germany. We are sure that this varied experience has given us a unique outlook on mission in the Orthodox Church. In 1996 is our 50th wedding anniversary.

Another question which we have been receiving concerns the Heritage Tours we have sponsored the past two years. They have been structured in such a way that those who are looking to visit or find the villages of their parents or grandparents, they can do it safely and most expediently. The trip takes its participants to off the beaten track places. Villages have not changed in appearance except for the TV antennas on the roofs; but as communication improves, change will come and the tie with the lifestyle of our ancestors will become weakened. We have seen the changes in the past five years that we have been visiting the area. For those that may not have anyone in the area but have taken both Heritage Tours, it is being with the friends we have made on the tours. It's almost like a tour family reunion. Since few American tourists come this way, the Nuns at the historic St. Nicholas Monastery on Chorna Hora greet us as old friends as does Bishop Adam of Sanok and the priests in the various churches we visit. Yes, we gain so much from the trips.

We wish you all the request we make in the Kondak for Epiphany that: "Thy Light, O Lord, be marked upon us who hymn Thee in understanding…".

The Skoyens

A humorous story with a serious point.

> Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? (Matthew 7:4)

Jesus painted a picture, half humorous but all true, of a man trying to pick a tiny sliver of wood from the eye of his friend, while a big piece of timber projected from his own eye. So, he said, is the man who, in spite of all his own faults, undertakes to sit in judgment on his neighbor. All of us have a tendency to think of others as the sinners and ourselves as paragons of virtue. It is more profitable, suggests the Master, for us to give more attention to our own shortcomings, that we may be better qualified to help our neighbors.

O Thou who are so patient with us, we pray for clear vision to see our own faults, and charity to overlook the shortcomings of others. Amen.

•Kitchen Corner

stand until double in bulk. Meanwhile scald the milk, cool to lukewarm and add the salt, the 1/2 cup sugar, vanilla and almond extracts and the lemon peel. Add milk mixture to yeast. Mix well.

Place flour into a large bowl. Make well in center, add yeast mixture, work in. Add 2 eggs and then the 1/2 cup softened butter. Mix well. Add bit more flour if needed and mix until dough forms a ball and leaves the side of the bowl clean. Place on floured bowl and knead for about 15 min. or until dough is smooth and free of lumps. Then flatten the dough and work in the glazed fruit or raisins gradually.

Form dough into ball and place in buttered bowl. Butter top lightly. Cover with towel and let rise until double, about 1 to 2 hours.

Punch dough down, place on floured board. Form into a long rope shape with a fat middle and tapering ends. Form it into a pretzel shape or make it into a capital B. Place shaped dough on a greased cookie sheet. Brush with the melted butter and let rise for about 45 min. Brush with beaten egg, sprinkle with granulated sugar and the toasted almonds either sliced, slivered or ground. Bake at 375° for 40 min. or until nicely browned. Cool on rack. Dust with confectioner's sugar before serving. **Suggestions:** This may be wrapped in foil and frozen. Sprinkle with the confectioner's sugar before serving, not before wrapping. This can be made with a pinch of saffron dissolved in the scalded milk instead of using the vanilla and almond extract.

* * * * * *

If you want to get somewhere, you can get behind and push; or you can get ahead and pull; but you can't sit in the middle and do nothing.





Among the Orthodox it is traditional to celebrate Name Days **Emenenee** instead of birthdays. A Name Day is the day your saint is mentioned in the Church Calendar. Your saint is the one whose name you received at your baptism. To observe the day, the person who is celebrating gives the party. Instead of a sweet birthday cake a krendel made of a sweet coffee cake dough is provided. This is served with coffee or tea when well-wishers come to give their congratulations. It may also be served at the special dinner. Today, the custom of giving congratulations on Name Days is still observed but it is often done by sending a card or calling by phone. Why not celebrate your Name Day or the day of someone you love by making a krendel?

KRENDEL

2 pkgs, dry yeast
1 cup milk
1/2 cup sugar
1 teas. salt
1/2 teas. vanilla
1/2 teas. almond extract
1 tbls. grated lemon peel
5 cups flour
2 eggs, slightly beaten
1/2 cup very soft butter
1 cup chopped candied fruit or raisins
1/4 cup melted butter
1 egg, beaten
granulated and XXXX sugar
almonds, toasted

Prepare a sponge by combining the 2 pkgs. of yeast with 1 teas. sugar, 1/2 cup lukewarm water and 1/4 cup flour. Let

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JANUARY 1996

1 Luke 20:27-44	17 Luke 3:1-18
2 Luke 21:12-19	18 Luke 6:17-23
3 Luke 21:5-7, 10-11 20-24	19 Matt 3:13-17
	20 Mark 10:23-32
4 Luke 21:28-33	21 Matt 4:12-17
5 Luke 2:1-20	22 Luke 16:10-15
6 Matt 3:13-17	23 Luke 20:27-44
7 Matt 2:1-12	24 Luke 21:12-19
8 Matt 2:13-23	25 Luke 21:5-7, 10-11, 20-24
9 Matt 8:11-21	
10 Mark 8:22-26	26 Luke 21:28-33
11 Mark 8:30-34	27 Luke 21:37-22:8
12 Mark 9:10-16	28 Luke 19:1-10
13 Mark 9:33-41	29 Luke 13:18-29
14 Luke 14:1-11	30 Mark 10:46-52
15 Mark 9:42-10:1	31 Mark 11:11-23
16 Mark 10:2-12	

BIBLE STUDY

On January 23 we read Luke 20:27-44 which deals with the Mystery of Resurrection. This is also to be found in Matt 22:23-33 and Mark 12:18-27.

In this passage from the Gospel of Luke, Jesus is confronted by and confronts His enemies, the Sadducees. Because the Sadducees accepted only the first five books of Moses, the Torah, as authentic, they scoffed at the notion of resurrection or any life following human death. In this episode they present Jesus with a riddle that they believe makes nonsense of any notion of life after death. Their minds are encased in the past and in a small world that allows for no mystery. Taking only the categories of this life, they ask Jesus about a woman who had had seven husbands in this life ... whose wife will she be in the resurrection life?

It is clear that Jesus does believe in resurrection and that the dead are raised to a new form of existence with God. That risen life is not lived on the terms of this life. It will be a state of existence so new, so redeemed, so transformed, that the question does in fact, to Jesus makes no sense.

Some people believe that religion is simply the projection of all our hopes and does not in fact rest upon any reality at all. Heaven and the hope of resurrection and the new life in Christ is but a forlorn hope. Do you buy such a notion? Is your faith solely tied to the dimensions of what can be seen, touched, measured, experimented upon? Or is God's purpose of creation taking all of us into far deeper realms of God's will?

Mystery about the life that is to come will always be there and cannot ever be strained out of religion. Jesus did not argue or try to solve the Sadducees foolish riddle. Instead He simply affirmed a mysterious truth. There is a Heaven and a new state of being that is the destination for all.

Take the time to reflect upon the "unanswerable" questions of mystery. Perhaps Job was after all stating a truth when in spite of all his evidence to the contrary, he proclaimed: "I know that my redeemer liveth." (Job 19:25) That we would have such faith!

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CHUCKLE

Happily a woman told her neighbor, "At last I've finally cured my husband of biting his nails."

"How?" asked the neighbor.

"I hide his teeth."

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